

NATIVE PAPERS

FOR THE

Week ending the 25th September 1880.

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Bhārat Shramajīvi"	Calcutta	2,100	
2	"Grāmvartā Prakāshikā"	Comercolly	175	
<i>Fortnightly.</i>				
3	"Sansodhini"	Chittagong	600	
4	"Purva Pratidhwani"	Ditto	.....
5	"Rajshahye Samvād"	Rajshahye	31	
<i>Weekly.</i>				
6	"Ananda Bazar Patrikā"	Calcutta	700	13th September 1880.
7	"Arya Darpan"	Ditto	.....	17th ditto.
8	"Bhārat Mihir"	Mymensingh	671	14th ditto.
9	"Bengal Advertiser"	Calcutta	2,000	
10	"Bardwān Sanjivani"	Bardwān	296	14th ditto.
11	"Dacca Prakāsh"	Dacca	350	
12	"Education Gazette"	Hooghly	745	17th ditto.
13	"Hindu Hitaishini"	Dacca	300	
14	"Hindu Ranjikā"	Beauleah, Rājshāhye...	200	15th ditto.
15	"Howrah Hitakarī"	Bethar, Howrah	400	
16	"Medini"	Midnapore	250	15th ditto.
17	"Murshidābād Patrikā"	Berhampore	487	
18	"Murshidābād Pratinidhi"	Ditto	.....	17th ditto.
19	"Navavibhākar"	Calcutta	850	
20	"Pratikar"	Berhampore	275	
21	"Rangpore Dik Prakāsh"	Kākiniā, Rangpore	250	16th ditto.
22	"Sādhārani"	Chinsurah	500	19th ditto.
23	"Sahachar"	Calcutta	500	13th ditto.
24	"Samāchār Sār"	Allahabad	350	
25	"Som Prakāsh"	Calcutta	.....	20th ditto.
26	"Sulabha Samāchār"	Ditto	4,000	18th ditto.
27	"Shārad Kaumudī"	Bhowanipore	300	
28	"Srihatta Prakāsh"	Sylhet	440	13th ditto.
29	"Tripurā Vartāvaha"	Commillah	.....	18th ditto.
<i>Tri-weekly.</i>				
30	"Samāchār Sudhāvarshan"	Calcutta	.....
<i>Daily.</i>				
31	"Samvād Prabhākar"	Ditto	700	16th to 23rd September 1880.
32	"Samvād Pūrnachandrodaya"	Ditto	300	20th to 25th ditto.
33	"Samāchār Chandrikā"	Ditto	625	20th to 25th ditto.
34	"Banga Vidyā Prakāshikā"	Ditto	500	17th to 25th ditto.
35	"Prabhāti"	Ditto	.....	15th to 24th ditto.
ENGLISH AND URDU.				
<i>Weekly.</i>				
36	"Urdu Guide"	Ditto	365	18th September 1880.
HINDI.				
<i>Weekly.</i>				
37	"Behār Bandhu"	Bankipore, Patna	500	
38	"Bhārat Mitra"	Calcutta	500	16th ditto.
39	"Jagat Mitra"	Ditto	157	
40	"Sār Sudhānidhi"	Ditto	200	20th ditto.
41	"Uchit Baktā"	Ditto	.....	18th ditto.
PERSIAN.				
<i>Weekly.</i>				
42	"Jām-Jahān-numā"	Ditto	250	17th ditto.
URDU.				
<i>Weekly.</i>				
43	"Tijarat-ul-Akhbār"	Ditto	.....	19th ditto.

SAHACHAR,
September 13th, 1880.

POLITICAL.

THE *Sahachar*, of the 13th September, expresses a hope that Government will, without further delay, direct the evacuation of Afghanistan by the British troops, and that it will not pay any heed to the ill-informed clamour of certain sections of the public for the annexation of Candahar and Kurram.

Retirement from Afghanistan will not impair the prestige of Government in the eyes of intelligent men. Of course, persons might be found who would extol the bravery of the Afghans, but their opinion is not entitled to weight. The people of India are well convinced that the Afghans are no match for the British troops in a pitched battle. As regards the safety of India in case of a Russian invasion, the best chance of success in any hostile conflict with Russia would be found if the British army remained within the natural frontiers of India.

2. The same paper highly commends the views expressed by Lord Hartington in the course of his speech on the Indian Budget regarding the Afghan War expenses. The people of India are grateful to him for the assurance he has given them as to the intention of the Home Government to bear a portion of these expenses.

3. The Cabul correspondent of the *Ananda Bazar Patriká*, of the 13th September, reports the following conversation as having taken place between Abdur Rahman and Mr. Lepel Griffin previous to the evacuation of Cabul by the British army:—

On his arrival into the British camp, Abdur Rahman was received with due respect by General Roberts and Mr. Lepel Griffin. After taking his seat and remaining silent for a few minutes, the Ameer said he had a few prayers to make—

Mr. Griffin.—Please to communicate them.

Ameer.—I want to know whether, by making me Ameer, you have conferred upon me a greater service than what you have done to yourselves.

Mr. Griffin.—You do not need to know it.

Ameer.—Of course I do, otherwise I should not have asked you the question.

Mr. Griffin.—There is no need of your asking it. Do you not see it already?

Ameer.—Again you are wrong. Why should I ask you if I could understand it?

Mr. Griffin.—But where were you before this?

Ameer.—I am not allowed to name the place where I lived so long; you have made me swear that I shall not name it.

Mr. Griffin.—Very well. We permit you to name the place.

Ameer.—I was in Russia.

Mr. Griffin.—In what position?

Ameer.—As a *protégé* of the Russian Government.

Mr. Griffin.—What took you to Russia?

Ameer.—The party opposed to me had triumphed and ascended the throne of Cabul. I was thus compelled to flee from Afghanistan into Russia.

Mr. Griffin.—How, and where are you now placed?

Ameer.—I have got back the Ameerate and returned to Afghanistan?

Mr. Griffin.—But what do you think of those through whose means you have been enabled to become Ameer, and return to your native country? Are they your friends or enemies?

Ameer.—God only knows whether they are friends or enemies?

Mr. Griffin.—How is that?

Ameer.—You have made Wali Shere Ali Ameer of Candahar. Were it not for your aid, where would he be now? Now that you are leaving Cabul, God only knows whether the Ameerate you have conferred upon me will be a blessing or a misfortune to me.

Mr. Griffin.—But what do you propose now?

Ameer.—I should like to know whether my acceptance of the Ameerate has benefited you or me.

Mr. Griffin.—What is your opinion about the matter?

Ameer.—I have no particular opinion about it. But were you not very anxious to get an Ameer?

Mr. Griffin.—How do you know?

Ameer.—I could see this from the manner of treatment you have accorded me.

Mr. Griffin.—It is quite possible we may have been a little anxious to find an Ameer.

Ameer.—Would you not have found some difficulty had I declined your offer?

Mr. Griffin.—What difficulty? We might have in that case remained for another six months in Cabul.

Ameer.—What would you have done after that?

Mr. Griffin.—What have you got to do with that?

Ameer.—You are again wrong. Why should I have asked the question if it were not necessary?

Mr. Griffin.—We are not now in a position to say what we should have done after six months.

Ameer.—Would not another six months stay in Cabul have cost you at the least six crores of rupees?

Mr. Griffin.—It would.

Ameer.—And at least six thousand soldiers?

Mr. Griffin.—Possibly.

Ameer.—Would it be altogether impossible to suppose that during that period another British General might have found himself in as great danger as General Burrows?

Mr. Griffin.—No, it would not be impossible.

Ameer.—After those six months, would you not have found it as necessary to set up some one as Ameer before you left Cabul as you have found it necessary in my case?

Mr. Griffin.—Possibly. We might have so found it.

Ameer.—So that my acceptance of the Ameerate has saved you six crores of rupees and the lives of six thousand soldiers; saved you from an impending danger and enabled you to get out of the Afghan War by making over Cabul to another.

Mr. Griffin.—All this may be true, but what do you mean by saying all this?

Ameer.—You are again wrong. Why should I have said so much without any necessity for it? Well, in the first place, I must have four lakhs of rupees.

Mr. Griffin.—We have made you Ameer, and must we again pay you money besides? You seem to know your own interests rather too well.

Ameer.—Why, if you do not pay, let your Ameerate alone and let me have Cabul.

Mr. Griffin.—Just as you please.

Ameer.—I am going.

Mr. Griffin.—Please wait a little. If we paid you four lakhs, you would not ask for anything else?

Ameer.—I cannot say anything about that.

Mr. Griffin.—What if you asked for many other things?

Ameer.—You must give whatever I might ask for, otherwise I should go away from this place.

Mr. Griffin.—But will you tell me what you want?

Ameer.—First promise that you will pay me four lakhs of rupees.

Mr. Griffin.—Well, we will pay four lakhs.

Ameer.—I must have a few pieces of cannon, and rifles and ammunition.

Mr. Griffin.—These are also given.

Ameer.—I must have the Sherepore Cantonments; and I shall reconstruct the works you have destroyed.

Mr. Griffin.—This also you shall have.

Ameer.—There must be no British Resident stationed in Cabul.

Mr. Griffin.—Granted.

Ameer.—Regarding Candahar, or any other province of Afghanistan, there should be no engagement between you and me. Like Shere Ali, I shall, if I can do so, bring the whole of Afghanistan under my power.

Mr. Griffin.—I am not prepared to say anything on this head.

Ameer.—In that case you must look out for another Ameer. I will not have the empty throne of Cabul.

Mr. Griffin.—You seem to threaten us in almost every word. Is this polite on your part.

Ameer.—Polite it may not be, but there is no help for it. All this must be settled before you leave Cabul, or it will never be settled; and what else is so effective as threatening?

Mr. Griffin.—Since in our negotiations we have not made any reference to Candahar or any other province of Afghanistan, why do you refer to them at all?

After this, the Ameer respectfully bowed and took his leave, and the British troops also hastened to leave Cabul.

BURDWAN SANJIVANI,
September 14th, 1880.

4. The *Burdwan Sanjivani*, of the 14th September, thus sums up what it considers to be the best policy for Government to pursue in Afghanistan. Abdur

Rahman who has already been made Ameer of Cabul, should have Candahar also given to him. There is no necessity for keeping up any relations with Afghanistan. The reverse sustained in the first engagement with Ayob has been retrieved by subsequent victory; and it is now advisable to withdraw from the country altogether. Let Abdur Rahman have the whole of Afghanistan, and the power to do whatever he pleases with Candahar.

BURDWAN SANJIVANI,

5. The same paper remarks that the disappointment which has been caused to the people of India by the action of the Liberals is the inevitable result of the unreasonable expectations which they had formed before the present Ministry came into power. They should have known that for a foreign Government to be able to maintain its ascendancy over a subject people, it is absolutely necessary that either they should remain inferior in strength and intelligence to the ruling body, or they should be won over to the side of Government by means of generous and just treatment. Now the British authorities, Liberal and Conservative alike, it would seem, desire to maintain their power in India by pursuing a policy of compulsion. Both parties entertain a suspicion that even a slight relaxation will lead to the loss of the Empire. So long as this feeling continues to sway the official mind, there will be no attention paid to the tale of India's woes. In spite of promises, when the hour of action comes the authorities will be always found to hesitate. It is therefore idle for the people of India to stand as suppliants at the door of Government for the improvement of their country. Let them learn self-reliance and self-help, and they will be in the end successful.

Liberals and the people of India.

6. The *Bhārat Mihir*, of the 14th September, asks Government to take the opportunity afforded it by the recent brilliant victory of General Roberts to direct the withdrawal of the British army from Afghanistan. This war with a savage people has cost Government an immense sum of money. It behoves the authorities, now when there reigns a short-lived peace in the country, to order its evacuation and get out of the Afghan difficulty.

BHARAT MIHIR,
September 14th, 1880.

7. The *Som Prākash*, of the 20th September, remarks that, although in theory the British constitution is almost perfect, and the work of Government is so well regulated by laws that no one could afford to be despotic, yet in practice the most irresponsible and arbitrary acts are done by those in power, and there does not exist any means of punishing the offenders. It is enough for a minister to have a large following in Parliament to be able to act quite arbitrarily and in defiance of the opinions of the people. The administration of Lord Beaconsfield affords an illustration of this. It behoves the English nation to provide a remedy for this state of things.

SOM PRAKASH,
September 20th, 1880.

PUBLIC ADMINISTRATION.

8. The following observations are extracted from an article in the *Ananda Bazar Patrikā*, of the 13th September, headed "Who can bear so much." We have seen enough of the good which Mr. O'Donnell's writings were likely to do to the people of Behar. The writer himself is now placed in a great difficulty. By taking up his pen against the indigo-planters of Behar he has incurred the severe displeasure of Sir Ashley Eden. His Honor was taking it all easy at Darjeeling when Mr. O'Donnell's pamphlet was given to the public. After his year's labours, Sir Ashley was at this time so deeply absorbed in pleasures and amusements, that had some visitation of Providence sent Bengal to destruction, even that would not probably have brought him to his senses. Mr. O'Donnell is an officer of his Government, and subordinate to him, and it was quite disrespectful on his part to have written a book, and, without the Lieutenant-Governor's permission, submitted it to the Secretary of State. It would not have mattered much had the Secretary of State thrown the work away; but it would seem he has carefully read it and commenced enquiries respecting the allegations contained therein. Consequently this has become intolerable to Sir Ashley Eden.

ANANDA BAZAR
PATRIKA,
September 13th, 1880.

If, again, Mr. O'Donnell had in his book reproved the Editors of Vernacular Newspapers, condemned the medical officers of Bengal, or abused the Commissioners of the Calcutta Municipality, it is possible there would not have been so much indignation felt against him. He has not, however, done any of these things. On the other hand, he has chosen to write about the oppressions of the indigo-planters of Behar. From the time this fact became known to His Honor, all his happiness was gone, and he immediately afterwards started for Behar. Now there is in that province an Association of the indigo-planters, of which Sir Ashley Eden is, according to some accounts, the President or "Grand Patron." As he knew that in Behar an address would be presented to him by this body, containing references to Mr. O'Donnell's pamphlet, he determined to take the opportunity for condemning the writer's impertinence, as well as for reading a lesson to the new Secretary of State. What wonder that the person who had played a patron to a Viceroy should resolve to lecture even a Secretary of State? As Sir Ashley Eden had wished so it came about. In Behar an address was presented him by the indigo-planters, and reference was made to Mr. O'Donnell's work. His Honor was exceedingly

pleased with all this, and in his reply touched on the inexperience of the writer and his interested misrepresentations, adding at the same time that the Secretary of State also did not seem to know his duty, inasmuch as he had bestowed so much attention upon the publication.

It seems to us that Sir Ashley Eden should have Mr. O'Donnell brought up before him for impertinence, and punished or dismissed from the service; while he should write to Mr. Gladstone recommending the appointment of Lord Lytton in place of the present Secretary of State who does not seem to understand his work. Lord Lytton is an able man, who, before leaving India, was favoured with a flattering certificate by Sir Ashley Eden. About the merits and demerits of Mr. O'Donnell's allegation, some remarks will be found in another article. Sir Ashley Eden's position had been already made uncomfortable by the writings of Native Editors, the speeches of the Municipal Commissioners of Calcutta, and the strictures of Mr. Buck; and now his subordinates also have begun to show him disrespect. Who can have patience for all this?

ANANDA BAZAR
PATRIKA,
September 13th, 1880.

9. The statements made by Mr. O'Donnell, says the same paper, could only be proved to be false on one of two grounds—namely (1) either what Sir Ashley

Mr. O'Donnell's statements.
himself wrote about the indigo-planters in 1877 had no foundation in fact; or (2) that during the time which has elapsed since that was written, the planters have developed themselves into models of uprightness. If the former supposition were correct, Mr. O'Donnell would not deserve any condemnation, for he has simply quoted the Lieutenant-Governor's own observations. Of course His Honor will not admit that what he wrote in 1877 was not true. He therefore contends that under his rule, and since that time, the planters have mended their ways, and to support his contention has given extracts from the reports of local officers. What these extracts, however, really go to establish will be presently seen. In the meantime we know it as a matter of fact that it was only last year that Mr. Magrath, the Magistrate of Monghyr, was censured by the High Court and the Lieutenant-Governor for having by his action aided an indigo-planter to commit oppressive acts. It is clear from all these that Sir Ashley Eden has himself admitted that oppressions of the tenantry prevailed in 1877, as also last year. As to the reports of local officers recognizing an improvement in the relations of the planters with the tenantry, it is to be remarked at the outset that these officers are naturally somewhat partial to the former. In his evidence before the Indigo Commission, Sir Ashley himself admitted this. A similar admission was made by him last year when condemning the action of Mr. Magrath and the Commissioner Mr. Barlow. One of the officers, extracts from whose reports were read out by the Lieutenant-Governor, does not hesitate to say that he has often acted as an honorary agent of the planters, and by his good offices helped them to obtain lands from the zemindars for the cultivation of indigo. The evidence of the Sub-Divisional Officer of Hajipore, who says that those among the planters who have more frequent disputes with their ryots than others have not enlisted themselves as members of the Behar Planters Association, goes to show that the occurrence of disputes between the two classes is a common feature of indigo cultivation in Behar. Mr. O'Donnell has not said anything beyond this in his work. In passing, it may be remarked that, while Sir Ashley Eden has contemptuously referred to the statements of Mr. O'Donnell as having been made by an inexperienced and subordinate officer, he has quoted in support of his own contention the remarks of the Sub-Divisional Officer of Hajigunge, who is of no higher rank in the service than the writer of the pamphlet. The other officers also admit in some form or other the existence of oppressions in Behar.

10. The same paper in another article refers to the new scholarships founded by Sir Ashley Eden for the purpose of encouraging the study of scientific agriculture among the people of Bengal. According to the Editor, natives understand the agricultural requirements of this country better than any European; and if Government really desires to benefit them, it should seek to remove the causes which retard their improvement. They should be taught to carry on commercial and manufacturing industries, without which a country could never grow in wealth. Without, however, seeking to impart to the natives of Bengal a practical education in such matters, or to confer on them such political rights as might raise them in the scale of nations, what Sir Ashley Eden aims at is to make them successful agriculturists. He has curtailed their political rights; witness his action in reference to the Vernacular Press Act. In short, the present measure adopted by Sir Ashley Eden is not likely to lead to much good, while it is likely to do much harm. It may gradually convert the higher classes of native society into agriculturists, devoid of any high or noble aspirations.

New scholarships founded by Sir Ashley Eden.

ANANDA BASAK
PATRIKA,
September 13th, 1880.

11. The *Bhārat Mihir*, of the 14th September, refers to the subject of the work and wages of the persons obtaining the benefit of relief operations during a famine, the and agrees in the views expressed by Messrs. Caird and Sullivan in this connection. The other theory represents the views of those who, like Lord Lytton, hold that in a famine that system of relief is the best which involves the minimum expenditure.

Report of the Famine Commission.

BHARAT MIHIR,
September 14th, 1880.

12. The same paper remarks that, if the draft Rent Bill be passed into law, the zemindars will have but the shadow of their former rights left to them. The changes proposed to be made in the existing law relating to landlord and tenant are almost all of them at the expense of the former. The occupancy ryots will have the power of building houses and out-offices for their own use even without the permission of the landlord. The meaning of the word "out-offices" is not very clear, and will occasion considerable difficulty. Wealthy traders in towns will most likely avail themselves of the proposed concession to make brick-built houses for their own comfort on lands in respect of which an occupancy right may have accrued to them. This will be a source of litigation. The proposal to vest occupancy tenants with the right of cutting trees is a serious encroachment upon the rights of the zemindars.

The draft Rent Bill. The right of the tenant to cut trees and build houses.

BHARAT MIHIR.

13. The *Rungpore Dik Prakash*, of the 16th September, notices with gratification that Sir Ashley Eden has founded two scholarships for promoting the study of scientific agriculture among the people of Bengal. The Editor is further gratified to notice that by his successful mediation His Honor has prevented a rupture of friendly feelings among the members of the Durbhunga Raj family. This commendable act is much appreciated, and His Honor is besought similarly to use his good offices for the purpose of saving the house of Nawab Khajeh Abdul Gunni of Dacca from ruinous litigation with which it is threatened at present.

A prayer to Sir Ashley Eden.

RANGPORE DIK
PRAKASH,
September 16th, 1880.

RAJKRISHNA MUKHOPADHYAYA, M.A. & B.L.,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 25th September 1880.

